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the soldier, the prisoner; then on the indoor life of the Jesuit houses—the training of the novice and the scholastic, their recreations and daily habits, their domestic economy and administration. A chapter on the Jesuit buildings in Germany is the contribution of a colleague, Father Braun, whose summing up is a denial of the existence of a “Jesuit style” in architecture. “Before Vignola built the Gesù at Rome the *baroque* already existed; and it was not merely the Jesuits who brought it into use—it was all Rome and all Italy.” Father Duhr next describes the German Jesuits as authors, scoring them for their share in the brutal polemics of the time, while bringing out, and with justice, the efforts of the order for greater courtesy in discussion. A chapter gives us the substance of his monograph on the Jesuits at the courts of the German princes, another that of his interesting study on “the 5% quarrel” (*i. e.*, the controversy over the taking of interest on money), and still another, under the title of Devil-mysticism and Witch-trials, a renewed and a cogent defense of the order against responsibility for the witch persecution. That individual Jesuits, even Peter Canisius, were largely responsible for the persistence of exorcism, he does not deny or defend; that the belief in demoniacal possession thus fostered promoted the belief in witches he is at pains to illustrate; that many Jesuits shared this belief too and furthered by voice and pen the panic born of it he narrates in full; but that opinion was at one in the order on this subject, that the charge of witchcraft was ever made by it a cloak for the punishment of heresy, or that the superiors ever intervened save to dissuade from meddling with the matter, he not only denies but does much to disprove. Two closing chapters are devoted to “character-sketches” of three typical Jesuits—Joannes Rethius, Paulus Hoffaeus, and Georg Scherer—and to the curiously conflicting estimates of the Jesuits “in the judgment of the time”.

The handsome volume is made handsomer by a wealth of thoroughly historical and wisely selected illustrations—portraits, plans, views of towns and of buildings, facsimiles of manuscripts and of title-pages.

GEORGE L. BURR.

The Life and Letters of Sir Henry Wotton. In two volumes. By LOGAN PEARSALL SMITH. (Oxford: The Clarendon Press. 1907. Pp. xxiv, 508; 564.)

THE name of Sir Henry Wotton is generally familiar to lovers of English literature. They remember a few of his enduring poems, particularly the “Character of a Happy Life”, and the tender couplet in memory of the widow of Sir Albertus Morton:

“He first deceas’d. She for a little tried
To live without him: lik’d it not and died.”

They remember, too, that Izaak Walton prefixed to the posthumous and confused collection of Wotton’s works, entitled *Reliquiae Wottonianae* and thrice reprinted between 1651 and 1685, a memoir which has itself

endured, among the little masterpieces of an interval when great ones were rare. Thanks to Walton, they vaguely remember that Wotton was a most accomplished gentleman, who passed the active years of his life in high diplomatic office, and who ended his days as Provost of Eton. They remember, finally, that he wrote from Eton the kindly letter to Milton commonly prefixed to *Comus*. And that is about all. To learn more they have hitherto had to seek in libraries.

It is hardly excessive to say that Mr. Pearsall Smith has changed this vague image into the most vivid portrait now extant of any Englishman of the late sixteenth and the early seventeenth century. Indeed, he has come only a little short of producing himself a literary masterpiece. For this achievement both his method and his style prove a shade too severe. The discretion, the accuracy and the precision of his work, the while, give it an authority which less literary restraint might perhaps have disguised, or even impaired. Nowadays those who love certainty distrust beauty.

After a full, lucid preface, Mr. Pearsall Smith devotes two hundred and twenty-five pages to a compactly detailed biography of Wotton, contrasting equally with the charmingly idealized *Life* of Walton, and with the *Biographical Sketch* published in 1898 by Dr. A. W. Ward, now Master of Peterhouse, and too modestly described by that eminent scholar as a "trifle". The biography is followed by five hundred and eleven letters of Wotton, of which three hundred and two are here printed for the first time. The remainder, though hitherto accessible, have never before been arranged throughout in chronological order, nor annotated, for the most part, with due scholarly care; so they have not been fully intelligible. The letters here collected extend from October, 1589, to August, 1639. Scrupulously referred to authority, illustrated with profuse yet compact notes, they tell in Wotton's own words the story of his youthful travels; of his long service as ambassador, mostly in Venice, whither he went three times under James I., for eleven years in all, but elsewhere, too; and of the fifteen years when, in learned retirement, he was Provost of Eton—the school which seems on the whole to have done most, first among its peers, to establish and to maintain the ideals of the English gentleman. And the very word "gentleman", now world-wide, tells us where our highest conceptions of human character and conduct had their origin. Perhaps the most profound and enduring impression which these letters make comes from the subtle assurance that none but a gentleman, in the best sense of the term, could have penned them. Here we have, in his habit as he lived, one of the many contemporaries who might have served Shakespeare as models for the greatest gentlemen in modern literature.

The letters are followed by four appendixes. The first, which is bibliographic, includes a calendar of the letters themselves. The second briefly and clearly discusses the date and the authorship of the *State*

of *Christendom*, published under Wotton's name, in 1657, but written, Mr. Pearsall Smith concludes, as early as 1594. The third is an admirably succinct biographical dictionary of the friends, correspondents and associates of Sir Henry Wotton. The fourth contains a list of Italian authors "selected and censured" by Wotton; a Character of Robert, Earl of Salisbury, apparently by his hand; and one hundred and forty-five hitherto unpublished notes of Table-Talk, probably made by some inmate or visitor of Wotton's house in Venice not later than 1610. The index, which concludes the book, is a model of what an index should be—at once analytic enough to guide one far, and not so garrulously minute as to be almost worse than none; it fills fifty-nine pages. It is preceded, incidentally, by a four-page glossary of the archaic, obsolete and rare words which occur in the letters.

Ungracious though such a summary as this may seem, hardly any other means could indicate the variety and the wealth of the material compressed within these volumes. They are not only a masterly example of individual portraiture, resulting in a noble portrait, nobly typical of a noble time. The figure of Wotton is never isolated. One feels him always in a living world, his comments on which at once revive its vitality for general readers, and preserve its details for historical scholars. You will be at pains to find, for example, documents more instructive concerning Venice, social and political, in the days when her greatness was past but her splendor still glowed. Among other things, they give much information about that effort to oppose or to restrain the Catholic reaction which is associated with the name of Paolo Sarpi. This book, in brief, is one which no student of European history during the first quarter of the seventeenth century may safely neglect. What may be found there one cannot aver; but certainly more may perhaps be found than even Mr. Pearsall Smith himself may quite know. For he has done his work as faithfully as ever artist could; and those who least guess the significance of works of art are often those who have conscientiously, enthusiastically wrought them.

BARRETT WENDELL.

Le "Relazioni Universali" di Giovanni Botero e le Origini della Statistica e dell' Antropogeografia. Per ALBERTO MAGNAGHI. (Torino: Carlo Clausen. 1906. Pp. viii, 371.)

M. MAGNAGHI's volume is an advocate's argument for Botero's priority in the science of statistics, descriptive geography and doctrines of population. The chief document about which the argument turns is, of course, the *Relazioni Universali*, but use is also made of the *Ragione di Stato* and the *Cause della Grandezza delle Città*. The claims of this illustrious authority to the first place among his contemporaries in these several lines of inquiry is argued with great skill and great erudition; so much so, indeed, as to leave the merits of the case beyond the range of legitimate opinion on the part of any but specialists in this